



The Antiquary.



OCTOBER, 1900.

Notes of the Month.

THE five hundredth anniversary of Chaucer's death will occur on October 25, but the occasion seems likely to pass almost unnoticed, although for some little time past an interesting collection of Chaucer rarities has been on view in the King's Library of the British Museum. The only celebration in connection with the actual birthday of which we have heard is the dedication of the window to the poet's memory in the collegiate church of St. Saviour, Southwark. The window, which has been prepared from the design of Mr. C. E. Kempe, and presented by an anonymous donor, commemorates the fact that the opening scene of the *Canterbury Tales* was laid in the parish of St. Saviour. It occupies the window space in the northern side-aisle, immediately over the spot where the Norman doorway formerly led to the cloisters. A special dedication service will be held at ten o'clock on Thursday, October 25, when the window will be unveiled by the Poet Laureate.

Lady Gregory is contributing to the *Westminster Budget* an interesting series of "Irish Folk-lore Stories." In one, recently printed, dealing with herb-healing, we notice that she gives "*luslein*," as the interpretation of the Irish *lusmore*; but is not *lusmore* the foxglove?

Several newspapers have been raising a protest against the new guard-house recently erected at the Tower of London, and never

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was a protest more needed. The new house is built of staring red brick on a stone base of some height, and fills no small part of the space between the Bloody Tower and the splendid, massive old White Tower. The latter, indeed, which dates from soon after the Conquest, and is the most famous and, perhaps, the finest relic of Norman castle work which we possess, is practically hidden from view by the new War Office monstrosity. The hideous ugliness of the new cheap red brick against and by the side of the old, gray, time-toned and time-stained stone of the ancient fortress must be seen to be thoroughly realized. No one seems to know who is directly responsible for this gross act of vandalism, but the War Office must take the blame of, perhaps, the most wanton and outrageous architectural crime that has been committed for many years past.



The following works of antiquarian interest are among the forthcoming publications of the Clarendon Press: *The Alfred Jewel*, by John Earle, M.A. (small quarto, with illustrations); *The Polyphonic Period of Music*, by H. E. Wooldridge, M.A.; *Asser's Life of Alfred*, edited by W. H. Stevenson, M.A.; *Voyages of the Elizabethan Seamen*, edited by E. J. Payne, M.A., Series II.; *The Topography of Baghdad*, by Guy L'Estrange; *The Landnámabók*, edited by the late G. Vigfússon, M.A., and F. York Powell, M.A.



The president of the Anthropological Section of the British Association, which met at Bradford on September 6, was Professor John Rhys, whose opening address was on "The Early Ethnology of the British Isles," which he dealt with from the philological and folk-lore standpoints. Several papers of value were read before the section. Mr. Arthur Evans read one of much importance on "Writing in Prehistoric Greece," based on the discoveries made in the course of his recent excavations in the Mycenaean Palace at Knossos, in Crete. "These discoveries," said Mr. Evans—we quote from the *Times* report—"not only carried back the existence of written documents on Greek soil some eight centuries before the first-known muni-ments of Greek writing, and five before the

earliest Phœnician, as exhibited in the Moabite Stone, but they afforded a wholly new standpoint for investigating the origin of the alphabet. The letter-forms borrowed by the Greeks from the Phœnicians seemed to have been even influenced by these pre-existing Ægean scripts. The common elements existing in the Phœnician alphabet itself were very noteworthy. Out of twenty-two original letters, some twelve presented obvious points of comparison with characters belonging to one or other of the two Cretan scripts, and to these at least four might be added as showing possible affinities. In view of such parallelism, which extends to the meaning as well as the form of the signs, De Rouge's theory of the derivation of the Phœnician letters from remote hieratic Egyptian prototypes must be definitely abandoned. The Phœnician, and with it the Greek, alphabet must be regarded as a selection from a syllabary belonging to the same Ægean group as the Cretan. Such a phenomenon on the Syrian coast was naturally accounted for by the settlement there in Mycænæan times of the Ægean island race, the Philistines, whose name survived in that of Palestine. Though later Semitized, their Biblical names of Kaphtoria and Kerethim, or Cretans, sufficiently recorded their Ægean origin."

Among the other papers read may be mentioned one on "The Cave of Psychro, in the Lasithi District of Crete," by Mr. D. G. Hogarth, who thoroughly examined the cave in May and June last on behalf of the British School at Athens. Dr. A. C. Haddon, F.R.S., dealt with "Textile Patterns of the Sea-Dyaks," and "Relics of the Stone Age of Borneo." At the last session, held on September 12, Mrs. Armitage read a paper on "Some Yorkshire Earthworks," in which she described the type of earthwork, very common in Yorkshire and elsewhere, which consists of a moated hillock with a banked and moated court attached. She contended that, contrary to the usually received opinion, they were of Norman construction.

The collection of works of art and Egyptian antiquities made by Lord Amherst of Hackney, and now preserved at Didlington Hall,

Norfolk, is one of the finest in England. Its owner some years ago entrusted the compilation of a careful descriptive catalogue of the papyri to Mr. P. E. Newberry, and the results of his labours have recently appeared in a lavishly illustrated volume which has been issued for private circulation. The nucleus of Lord Amherst's collection consisted of the papyri which he had purchased in 1868 from those in possession of Dr. Lee, of Hartwell; but many additions have been made since then. Among the works catalogued are several connected with the Book of the Dead; but the most interesting, perhaps, are the documents which contain accounts of the trials of State criminals.

The accompanying sketch represents a double lamp of the sixteenth century made of beaten



iron, which has recently been presented to the Guildhall Museum by Mr. H. Percy. It was evidently for indoor use, and possesses a capacious receptacle for the dripping grease.

Mr. Alfred Stapleton, of 15, Carlton Road, Nottingham, announces for early publication, at the subscription price of 5s., his new

work entitled *All About the Merry Tales of Gotham*. The prospectus promises a comprehensive book.

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Professor A. H. Church, F.R.S., who has done so much for the preservation of the beautiful frescoes in the Palace of Westminster, has been consulted in regard to the ancient but sadly decomposing wall-paintings on the vault of the apse of St. John's Chapel, in St. Mary's Church, at Guildford, and as a result of his advice the work of restoration is now being carried out. It is understood that the professor has prepared a special mixture for dealing with the paintings, which is being applied by means of a spray, as was done in the case of the Westminster frescoes. The paintings which are now being operated upon at Guildford date from the early part of the thirteenth century, and are believed to be the work of William the Florentine, who was one of the Court artists of King Henry III., and to whom is ascribed the decoration of certain apartments in Guildford Castle, where the King resided.

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The annual meeting of the Devonshire Association was held at Totnes in August, under the presidency of Lord Clifford, when many papers of interest were read, including several relating to the municipal, Parliamentary, and ecclesiastical history of the meeting-place, the ancient Devonshire borough so pleasantly situated on the beautiful river Dart. Dr. Brushfield, F.S.A., returned to a favourite theme—the Raleigh family—and said that there was every reason to believe the Raleighs to have been a purely Devonshire family, and to have had their origin in a small manor of their name in the parish of Pilton probably prior to the Conquest. It was one of considerable importance during the twelfth and two following centuries, in which period seven of its members were sheriffs of the county—two of the number for six years each—at a time when the duties of the office were of an onerous character, and needed the services of men of ability to perform them. They also held important positions in the ecclesiastical world, and several livings were in their gift. Various offshoots of the Raleighs migrated from the parent stock in Pilton parish to Somerset,

Cornwall, Warwick, Northampton, and South Wales; of these the first-named were the principal. After the fourteenth century little was heard about the Raleighs until the era of Sir Walter, but after his death they seemed to have gradually fallen into a state of decadence, and it was thought that at the present time neither of the former strongholds of the family, Devonshire and Somersetshire, contained a single representative in the direct line from Sir Walter of the illustrious name of Raleigh.

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The Mansion House Committee announce that the contract with Mr. Hamo Thornycroft, R.A., for the colossal statue of King Alfred the Great has been entered into, and the work will be completed by midsummer next. The full-sized model in clay has already been finished. The statue itself measures 14 feet from the crown to the feet. The figure of the King is represented standing with one arm resting on his shield, the other held aloft, the hand grasping his sword so that the cross-belt is held uppermost. The pedestal, of rough-hewn granite in a single block, will be over 20 feet high, and will weigh close on forty tons. About £4,448 has already been received or promised towards the memorial, and £2,000 more is required.

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By order of the Office of Works two of the thirteen handsomely wrought iron gates which were designed for William III., and which formerly separated Hampton Court Palace gardens from the Home Park, have been returned to Hampton Court from South Kensington after an absence of forty years, and are to be re-erected.

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The discovery of the Mark, or boundary line, from which Mercia took its name, has lately been made by the Rev. W. Beresford, of Leek, and is attracting some attention among Midland antiquaries. The Mark exists in lonely places in an almost perfect state. It is a vallum of earth and stones, with a double foss. Dion Cassius mentions a boundary running in that locality and in the same direction. It is as old and as interesting as the first wall of Hadrian, which it closely resembles.

The only stained-glass window left in the ancient round-tower of the Temple Church was loosened during the unseasonable gales which prevailed early in August, with the result that the upper part of the glass fell out on the 16th of that month and was destroyed. The window represented Christ glorified, and it is stated that its restoration will be carried out so as to render it as much like the original as possible.



The old world "hobby-horse dance" was duly performed—as in centuries gone by—at the charming little village of Abbots Bromley, in the heart of Staffordshire, on Monday and Tuesday, September 10 and 11.



At the Librarians' Congress, lately concluded in Paris, M. Henri Martin, of the Arsenal Library, made some suggestions concerning the preservation of newspapers and periodicals, a subject about which there has lately been lively discussion in this country. M. Martin proposed that a collection of newspapers and periodicals should be formed in every great town. But he would not call it a library, a bibliothèque. He would call it an ephemerithèque, or hemerithèque. And the head of an ephemerithèque should not call himself a librarian, bibliothécaire, but only an ephemerithécaire. M. Martin was for universal comprehensiveness. He would preserve everything, from the *Débats* down to the worst specimen of the Yellow Press. This is undoubtedly the right course, but the proposed founding of special libraries of journals in every large town is open to much objection.



Mr. C. C. Thornton writes from 35, Westmoreland Road, Bayswater, W., to ask if any of our readers can refer him to "any works in which are shown engravings or pictures of the following monasteries as they existed when occupied by the Carthusian monks: Witham and Hinton (Somerset), Totnes, Hull, Coventry, Beauvale (Nottingham), Mount Grace (near Northallerton), Sheen (Richmond), Perth, Axholme (Epworth, Lincoln)."

It is reported from Chester that a piece of lead-piping has been unearthed bearing the inscription "Cnæus Julius Agricola," and is supposed to be piping used for conveying water to the Roman camp about the year A.D. 79, when Agricola governed the Roman province of Britain. It is stated that this is the only inscription extant which bears the name of Agricola, and completes an inscription of which some fragments were before known.



The British Museum already possesses some extremely interesting relics of Milton, such, for example, as Charles Lamb's annotated copy of his works, but the latest acquisition must certainly be given the highest place. It is Milton's commonplace book, discovered by Mr. A. J. Horwood among Sir Frederick Graham's papers in 1874, and now purchased by the authorities. The book is small, containing but 126 leaves, of which sixteen have been entirely removed, while portions of the first seven have also disappeared. The loss is, however, of small importance, as the book contains a very complete index, which accurately corresponds with its contents. It contains entries in four different languages—English, Latin, French, and Italian—of which all the earlier are in Milton's own handwriting, while some of the later were written by known assistants. The extracts are made from 100 different authors, and they are classed in three sections—Index Ethicus, Index Œconomicus, and Index Politicus.



The discovery of a prehistoric cemetery is reported from Harlyn Bay, near Padstow, in Cornwall. A number of skeletons have been found lying in slate-lined graves, with knives, and arrows, and spear-heads of slate beside them. About twenty cists altogether have been unearthed. Many of the bodies had been buried in much cramped postures.



In our notice of the late Mr. H. S. Ashbee last month we were in error in attributing to him the issue of certain reprints. They were edited by Mr. E. W. Ashbee.



The Ordinances of the Gild of Barber-Surgeons of Norwich.

COMMUNICATED BY CHARLES WILLIAMS, F.R.C.S.

(Concluded from p. 278.)

AND that every Master Barber and Barber-Chirurgion within the said City and County thereof which shall at any time hereafter take any Apprentice or Apprentices by indenture for the space of seven years, shall within two days after the sealing and delivery of every such indenture pay into the hands of the foreign receiver of this City for the time being, the sum of thirteen shillings and four pence for the use of the Mayor, Sheriffs, Citizens, and Comonalaty of the said City and their successors for the forreign fine for every forreign Apprentice that he shall take, and shall also cause every such Indenture and all other Indentures of Apprentice which he or they shall take to learn the Art and Mistery of a Barber or Barber-Chirurgion, to be enrolled within one month after the date of every such indenture (amongst the enrolling of Apprentices' indentures) within the Guildhall of this City, for which enrollment the sum of sixpence shall be paid as usually, And if any Barber or Barber-Chirurgion within the said City and County thereof shall refuse or neglect to pay either of the said sums of money or to inroll such Indentures within the time aforesaid, then to forfeit for every such neglect, twenty shillings.

Fees to be paid on taking apprentices.
Indentures to be enrolled at the Guildhall.
Under a penalty of 20 shillings.

AND that no person using the Art of a Barber or Barber-Chirurgion within the said City or Liberties thereof, shall directly or indirectly take an Apprentice to learn him the Art and Mistery of a Barber or a Barber-Chirurgion unless such Barber or Barber-Chirurgion be a freeman of the said City and a shopkeeper who now doth and hereafter shall, at the time of taking such an apprentice, keep open shop for the using such trade and Mistery in and upon, to forfeit for every such offence, forty shillings.

No Barber to take an apprentice unless he is a Freeman.

AND that no freeman of the said Art and Mistery of Barbers or Barber-Chirurgeons within the said City or County thereof, shall take any Apprentice for less time than for the term of seven years, according to the ancient custom of this City heretofore used, upon pain that everyone who shall offend herein shall forfeit for every offence, Five pounds.

No apprentice to be taken by a Barber for less than seven years.

AND that no freeman of the said Art and Mistery within the said City or County thereof, shall at any time hereafter keep any Boy or Boys at work with him or them above one month at the most, before such Boy or Boys be bound an Apprentice by Indenture for the space of seven years, with such person as shall so keep him or them at work upon pain to forfeit for every day so keeping or setting him or them at work, more than one month as aforesaid, three shillings.

No boy to be retained as such for longer than one month without being apprenticed.

AND that no person or persons of the Mistery and trade of Barbers or Barber-Chirurgeons which at any time hereafter shall come to the Chamberlain's Counsell of this City for the time being, or the major part of them, to be free of the said City by redemption or purchase, shall be admitted to his or their freedom unless he or they have served as an Apprentice to the said Art or Mistery by the space of seven years at the least within this City, with a freeman.

No person to be admitted to freedom unless he has been apprenticed to a free-man. Other-

wise he must pay sixteen pounds. of the same City under the sum of sixteen pounds of lawful English money first paid to the Mayor, Sheriffs, Citizens and Commonalty of the said City of Norwich and their successors for the time being or their receiver thereof in their behalf. And the Headman and Wardens of the said Company for the time being after such person or persons shall be admitted to his or their freedom as aforesaid shall admit them into their Company, and not take for the same of any one person above the sum of three shillings and fourpence.

No person to pursue the calling of a Barber until he has paid his dues to the Barbers' Company. AND that no person or persons of the Mistery and Art of a Barber or Barber-Chirurgeon within the said City or Liberties thereof shall at any time after the feast of S' Michael the Archangell now next ensuing, publicly use or occupy the Art and Mistery in the said City or County thereof before he or they have obtained his or their allowance from the Headman and Wardens of the said Company for the time being, any two of them to be admitted into the said Company having first paid for such his or their admittance three shillings and fourpence to the said Headman or Wardens upon pain to forfeit for every day using or occupying his or their trade, contrary to this article, twelve pence.

No Barber to have more than two apprentices at one time. AND that no person using the Art and Mistery of a Barber or Barber-Chirurgeon within the said City or County thereof, shall keep above two apprentices at one time, unless such apprentices above his number of two, shall be taken by, and with the consent of two of His Majesty's Justices of the peace for the said City whereof one to be of the quorum according to the form of a statute hereupon made and provided, upon pain that every person using the said Art and Mistery that shall offend against this Article, shall forfeit for every month so offending, tenn shillings.

A Barber's son to be considered as an apprentice. AND That every Master Barber or Barber-Chirurgeon using the said Art and Mistery within the said City or Liberties thereof, having a son or sons which he will employ or teach in the said Art and Mistery, shall bind him by Indenture. And he being so bound shall be accounted one of the Apprentices aforesaid. And if any Master Barber or Barber-Chirurgeon shall do the contrary then to forfeit for every month he shall offend, tenn shillings.

An apprentice must fulfil his term of seven years. AND if any Apprentice of the said Company, within the said City or Liberties thereof, shall without license depart from his Master's service, or buy out his time, or by any Contract or Agreement, between them shall depart from his Master before he hath served the full term of seven years at the least, that every such Master shall make known such departure of his Apprentice to the Headman or Wardens of the said Company for the time being, within one month next after such Apprentice's departure at furthest, which shall be recorded in the Book of Apprentices belonging to the said Company. To the end that such an Apprentice may not have his freedom except he return again to his Master and serve with him so much time as an Apprentice, as his Master lost by his departure, And if the Master of such an Apprentice shall not make known within the time aforesaid to the said Headman or Wardens of such departure or shall take any new Apprentice in the absence of him so departed, until such Apprentice have absented himself the full term of eight weeks at the least, then for every one so offending shall forfeit for every such offence, twenty shillings.

No person to do any sort of work on the Lord's Day. AND that no person or persons of the said Art and Mistery of a Barber or Barber-Chirurgeon within the said City or County thereof, shall directly or indirectly sett open any shop nor poll, shave, wash or trim any person or persons

by himself or servants or otherwise do any sort of work belonging to the said Art and Mistery upon the Lord's day [commonly called Sunday], at any time of the said day (works of necessity as healing only expressed) upon pain to forfeit for every time offending therein, five shillings.

AND if any person of the said Art and Mistery within the said City and Liberties thereof, shall maliciously upbraid, defame or discredit, or by any other way or means miscall or misuse by word or deed, the Headman and Wardens of the said Company for the time being, or any other officer belonging to the said Company in their place and office at any Assembly of the said Company or elsewhere for and concerning the execution of their office or any part thereof to them appertaining, or shall use any uncivill or indecent language to any person or persons of the said Company in any Assembly or shall not keep silence there, he being thereunto required by the Headman and Wardens of the said Company for the time being in or at any Assembly of the same Company of Barbers and Barber-Chirurgeons upon pain that every one doing the contrary in any part of this article shall forfeit for every offence, five shillings.

No person to defame the Headman and Wardens.

AND whereas by the ancient custom of the City of Norwich, no person can keep open shop or use any Art or Mistery within the said City unless he be a freeman of the said City, Therefore it is ordered and ordained that no Barber or Barber-Chirurgeon within the said City or Liberties thereof shall at any time hereafter use, or exercise the said Art and Mistery within the said City or Liberties thereof, unless he be a freeman of the said City and have served as an Apprentice by the space of seven years to the said Art and Mistery of a Barber or Barber-Chirurgeon upon pain to forfeit for every month offending herein, forty shillings.

No person to keep an open shop unless he is a freeman.

AND that no Barber or Barber-Chirurgeon within the said City or County thereof shall at any time hereafter, take unto him any person under pretence to become his servant, or other pretence whatsoever, or directly or indirectly, to learn the said Art and Mistery of a Barber and Barber-Chirurgeon for any sum or sums of money or other composition or agreement whatsoever other than such persons as shall be bound and serve as Apprentice to the same occupation or Mistery ought to do by the space of seven years, or having been an Apprentice and served seven years to serve as a Journeyman upon pain that every Barber and Barber-Chirurgeon doing the contrary to forfeit for every time so offending, the sum of forty shillings.

No Barber to teach any person but an apprentice.

AND that no person serving as a Journeyman in the said Art and Mistery of a Barber and Barber-Chirurgeon shall occupy or use the said Art and Mistery at any time hereafter for himself, except he hath been an Apprentice as aforesaid or hath been exercised in the said Art and Mistery by the space of seven years upon pain to forfeit for every offence contrary to this Article, ten shillings.

No Journeyman to consider himself a Barber unless he has been properly apprenticed.

AND that no Barber-Chirurgeon or any other person whatsoever now or hereafter using Chirurgery shall occupy or use the said Art and Mistery within the said City or Liberties thereof, or set open any shop or set up any Bill or Sign concerning the same except he hath served as an Apprentice to the said Art and Mistery by the space of seven years at the least, until such time as he or they be allowed by the Mayor of the City for the time being so to do, and also approved of by the Headman and Wardens of the said Art and Mistery for the time being,

No person to open a shop unless he has served as an apprentice.

for which allowance every such person shall forthwith pay the sum of twenty shillings upon pain to forfeit for every offence contrary to this Article, forty shillings.

A Barber to have only one shop.

AND that no person of the Art and Mistery of a Barber and Barber-Chirurgeon within the said City or Liberties thereof, either by himself or any other person for him directly or indirectly shall keep for the exercising the said Mistery and Art in any more shops than one at the same time, upon pain to forfeit for every time doing the contrary, ten shillings.

The Headman and Wardens to enter a shop at any time.

AND, That it shall and may be lawful to and for the Headman Wardens and Assistants of the said Company for the time being, or any two or one of them from time to time and at all times in the day convenient, to enter into any shop or other place of any Barber or Barber-Chirurgeon within the said City and Liberties of the same there to view and search at their will and pleasure. Whether they or any of them have offended against any of the Articles aforesaid, to the end that such persons as shall be found to offend against any of them may be presented, and punished by the same accordingly; And that the said Headman, Wardens, and Assistants shall make such search yearly, every year at the least (and oftener if need shall require) and if any Barber or Barber-Chirurgeon, their Wives, Children, Servants, or Assigns shall resist or disturb the said Wardens and Assistants or any of them, or refuse to let them or any of them search as aforesaid, that then every one offending therein shall forfeit for every such offence, ten shillings.

No concealment to be allowed.

AND That if any Headman, Warden or Assistant of the said Company shall be remiss or negligent in the execution of his office, or shall conceale connive at, or spare the presenting of any person or persons who they shall find to offend against any of the Articles aforesaid, and shall not present them to be brought to punishment shall for every such offence forfeit, the sum of Twenty Shillings.

The Wardens to give an account of the money they receive.

AND That the Wardens of the said Company for the time being shall from time to time upon, or before the first day of July in every year, yield and give up a true and perfect account of all such monies as they or any of them have received for fines, forfeitures, or otherwise, or disbursed or laid out, touching the said Company unto them who shall then be the Wardens elected for the year then following.

And if there shall be none then chosen, then to them who were Wardens the year before upon pain that every such Warden who shall neglect or refuse to yield up such account aforesaid within the time aforesaid shall forfeit for every such neglect, ten pounds.

The Wardens to hand over the money to their successors.

AND That the same Wardens and every of them, shall pay into the hands of the succeeding Wardens before the twentieth day of the same month of July, all such monies as shall be found upon such account to be remaining in his or their hands, together with all books and other writings as to the said Company belongeth. Upon pain that every such Warden, not paying the monies which upon such account shall be found to be in his hands as aforesaid, or not delivering the said Books or other writing within the time aforesaid shall forfeit forty shillings for every week which he or they shall detain the monies, books or writings aforesaid in his or their hands after the said day, contrary to the true meaning of this Article.

AND That all and every Barber and Barber-Chirurgion now inhabiting or dwelling or that hereafter shall inhabit or dwell within the said City or Liberties thereof, using the Mistery of Barbers or Chirurgery are by these presents united and joined into one fellowship, and shall always hereafter so continue and abide and shall be regulated and governed by those present. That they shall always remain as one Fellowship.

AND, It is further ordained, constituted and established by the said Mayor, Sheriffs, and greater number of Aldermen of the said City with the consent of the greater number of the sixty citizens of the Comon Councill of the said City, that all fines, forfeitures, and sums of money hereafter to be forfeited or payable by or upon any of the Articles aforesaid by any offender or offenders contrary to any of the said Articles, shall from henceforth be levied, recovered, and disposed of, in such sort as hereafter ensueth and not otherwise, or in any other manner, (that is to say) by distress and sale of the Goods and Chattels of every such offender to be taken by the officer or officers of the Mayor of the said City for the time being, by warrant under the hand and seal of the said Mayor, or rendering the overplus to the party distrained or otherwise if not paid without suit. That then the same shall be recovered by action or actions of debt, bill or plaint to be brought or presented in the name of the Chamberlaine of the said City for the time being in the Guildhall Court of the said City. And that the Chamberlaine of the said City for the time being shall in all suits against any offender or offenders upon any of the said Laws, Ordinances, and Constitutions by force of this Article or ordinance, recover his ordinary costs of suite to be expended in or about the prosecution thereof. And that all and every sum or sums of money to be recovered as aforesaid, the ordinary costs of suit to be expended being deducted, and all other sums of money which shall be paid without suit by any Delinquent for or in respect of any offence in the afore mentioned Ordinances or Constitutions expressed by submission or composition shall be divided into three equal parts. Whereof one part thereof shall be paid to the Mayor of the said City for the time being, to be put into the hamper to and for the use and benefit of the poor of the said City. And one other third part thereof shall be paid to the Headman and Wardens of the said Company of Barbers and Barber-Chirurgeons for the time being, to and for the use of the said Company. And that the other third part thereof to be paid to such person and persons as shall give notice first of the offence, for which such forfeiture shall become due and shall prosecute such suit with effect in the name of the Chamberlaine of the said City for the time being or shall procure payment of any sum of money to be forfeited and payable by such offence or offences by submission or composition.

All fines to be recovered by distraint.

Or by action in the Guildhall Court.

Sums to be divided into three equal parts, and their disposal.

IN WITNESS whereof the said Mayor, Sheriffs, Citizens and Commonalty of the said City of Norwich have to these presents, By-Laws, Ordinances and Constitutions, put and affixed their common seal of the said City, the day and year first in these presents mentioned and written.



Notes on some Stone Finds at Killucan, Co. Westmeath.

By REV. W. FALKNER, M.R.I.A.

FEW localities in Ireland have yielded more relics of prehistoric times than the county of Westmeath, and in Westmeath the ancient barony of Farbil, or the parish of Killucan—for barony and parish are co-extensive—has from time to time contributed a great number of such antiquities.

Many of these found their way to the Museum of the Royal Irish Academy, many more into known private collections; but the great majority fell into the hands of travelling pedlars or tinkers, or, after serving for a time as playthings for the "childher" of the peasantry, have been re-lost. Here we have great tracts of peat-bog in which occasionally are discovered various articles of great interest from an archæological point of view, such as human remains, clothing, weapons, ornaments, domestic implements, the skeleton of the gigantic elk, etc.

The ploughshare and spade are also continually bringing such things to light, but I believe that for one that is recognised and appreciated as an antiquity scores of valuable finds are thrown away and lost through the ignorance of the finders. I am frequently informed that such things as I am in quest of have been lying about in cottages for a time, but have been destroyed or mislaid. More than once I have been upon the track of what appeared to be most interesting finds, only to discover that the "ould crock" or the "brass pot" I was in search of had been either broken by the "childher" or given to "the Lynches," the "ould crock" having been an ancient burial-urn, the "brass pot" most probably a bronze caldron, while the Lynches are a well-known tribe of itinerant tinkers, or Irish gipsies. Every antiquary will sympathize with such experiences, and will agree that there are few things more tantalizingly disappointing.

However, I must not waste valuable space in writing about "what might have been," and shall confine myself to a brief notice of some objects which I have been fortunate

enough to obtain, and which have been found in this district.

There is nothing new (I must make a bull for the benefit of our English readers) among these antiquities—I mean, they are articles of well-known types only—but I think I can claim for a few of them that they are exceptionally fine specimens in their respective classes, and for one of the stone celts (Fig. 9) that it is, at least, one of the finest that has yet been found in Ireland.

Out of a large number of stone weapons and implements, I select the following for illustration and brief description:

CELTS.

Fig. 1 is a very small celt, measuring only 2 inches by $1\frac{1}{2}$ inches. This could not have been a weapon, and hardly a tool, and I venture to suggest that it may have been a model made to be buried with some warrior, or a symbol used in some ancient ceremony.

Fig. 2 represents another very small celt of a different type. Both these are made of reddish slate.

Fig. 3.—This celt, measuring $4\frac{1}{2}$ inches by $1\frac{1}{2}$ inches, is composed of light-coloured greenstone; it was found upon the gravel underneath a deep bog.

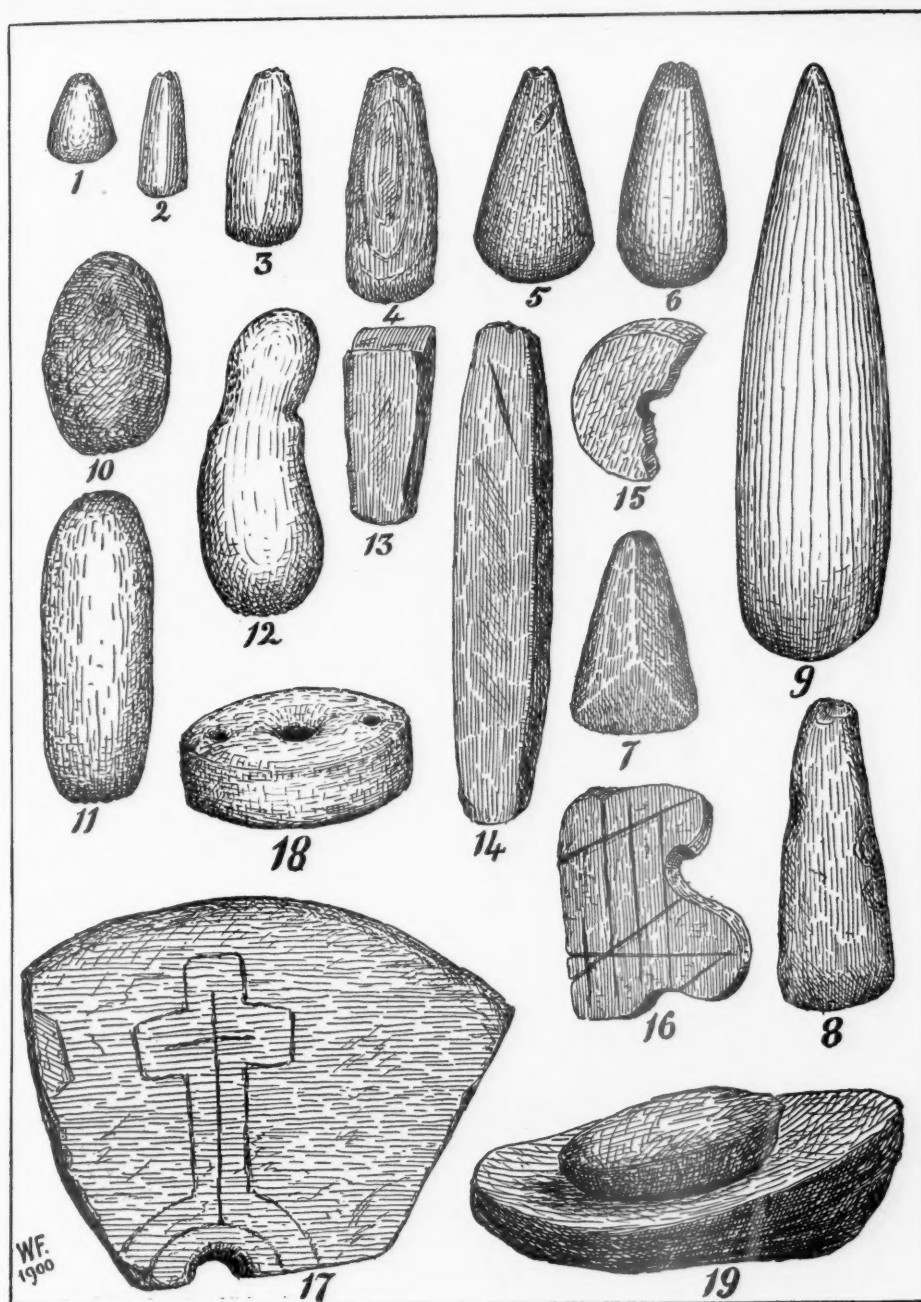
Fig. 4 is of clay slate, and measures $5\frac{1}{2}$ inches by 2 inches, and is $\frac{3}{4}$ inch thick, of a type found in great numbers at the fords of the river Shannon.

Fig. 5.—A beautifully formed celt of serpentine, $4\frac{3}{4}$ inches long by $2\frac{1}{2}$ inches wide, and 1 inch in thickness, representing a rather rare variety of triangular or heart shape, and looking suspiciously like a foreigner.

Fig. 6 illustrates a very heavy celt, $4\frac{1}{2}$ inches by $2\frac{3}{4}$ inches, and $1\frac{1}{2}$ inches thick, of very dense dark greenstone. This example has a curved cutting edge at both ends; the butt appears to have been broken, and then ground on one side.

Fig. 7.—This celt, measuring $4\frac{1}{2}$ inches by $2\frac{3}{4}$ inches, and $1\frac{1}{4}$ inches thick, like Fig. 5, is of triangular outline, but ground peculiarly, as shown in the illustration. It is composed of crystalline greenstone or syenite.

Fig. 8.—Composed of a heavy, close-textured stone of dark-brown colour which I am unable to identify; evidently a celt of great



antiquity, measuring 7 inches by $2\frac{3}{4}$ inches, and only 1 inch in thickness.

Fig. 9.—This very fine celt is composed of greenstone porphyry, and measures $13\frac{1}{2}$ inches by $3\frac{1}{4}$ inches at its widest part, which is not at the edge, as will be observed in the figure, and is $1\frac{1}{8}$ inches thick. It is beautifully formed and highly polished on the surface, has a sharp semicircular cutting-edge, and tapers to a rounded point at the butt.

This is the weapon to which I have already alluded as one of the finest specimens of the highly-finished stone axe. It is a perfect example, without flaw, or even scratch, and weighs over 5 lb.

This weapon was found upon the site of a crannog, of which there are several in the district, a spot which has yielded many interesting relics, but which has never been thoroughly explored.

HAMMER STONES.

Figs. 10 and 11 represent rude specimens of these primitive domestic implements, but are interesting, inasmuch as they bear evidence of long usage, and were found among the débris of the marrow-bones of deer and wild oxen, which in their day they served to break.

Fig. 12 illustrates a kidney-shaped natural pebble of very hard greenstone, which derives interest from the fact of its having been modified in shape for attachment to a handle. On one side there is a deep transverse groove, and upon the opposite side the stone has been chipped away, evidently to provide purchase for the thong by which it was secured to its bored or cleft haft. This stone was found in an ancient gravel-pit, while the others—Figs. 10 and 11—are from a crannog at Lough-a-trim, a short account of which I contributed to the *Antiquary* last year.

WHETSTONES.

Fig. 13 represents a portion of a whetstone from Lough-a-trim crannog.

Fig. 14.—A perfect specimen found beneath a deep bog. In shape these stones are identical with the ordinary scythestones in use at the present day, but are composed of a much harder, closely-grained micaceous sandstone.

I have also a whetstone of similar type to the foregoing, but of immense proportions—too great for illustration here—measuring 18 inches by 3 inches, by 3 inches at the thickest part, tapering at both ends to 2 inches square. This implement is composed also of closely-grained micaceous sandstone, and weighs $11\frac{1}{2}$ lb. It bears the marks of the sharp-pointed punch by which it was cut into shape, and appears to have been little used; but there can be little doubt that here we have a stone intended for some such purpose as the grinding of celts and other stone weapons, etc.

This stone was found, together with a great quantity of the bones of the Irish elk, red deer, and ancient crumpled-horn ox, in a deep pool in close proximity to several prehistoric mounds and raths.

Fig. 15 illustrates a portion of a small circular grindstone of fine sandstone, originally of 12 inches diameter by $2\frac{1}{2}$ inches thick, also from Lough-a-trim crannog. This fragment is interesting, as it is the only instance that has come under my notice of a circular stone; but the circumstances of its discovery place the matter beyond doubt that this implement dates from remote lake-dwelling times.

Fig. 16, also from Lough-a-trim crannog, is a flat rubber of soft sandstone stained quite black, and shaped with several curves, and scored all over both sides. This stone probably formed part of the outfit of the maker of bone pins and horn combs, many examples of which I found in this crannog.

QUERNS.

Very many of these miniature corn-mills have been found in the district, some of very ancient types, but the majority of the ordinary upper and nether stone variety which has been in use until comparatively modern times.

Fig. 17.—I have not been fortunate enough to procure a perfect specimen of a decorated quern, and here illustrate a fragment of an upper stone originally 18 inches in diameter, and ornamented with four incised crosses.

Fig. 18 represents the top stone of a pot quern. It is $6\frac{1}{2}$ inches in diameter, and $2\frac{1}{2}$ inches thick. The centre hole through

which the corn was "fed" is $1\frac{1}{4}$ inches in diameter, and the two handle holes are $\frac{1}{2}$ inch in diameter, with flat, polished bottoms. Querns of this size must have been used for regrinding for immediate use small quantities of coarse meal which had been first crushed in a heavier mill.

Fig. 19 illustrates a good example of the more ancient rude grain-rubber, a type of what is probably the most primitive domestic implement in existence.

These are only some examples, taken almost at random, from what is a very ordinary collection; but they may prove interesting to other collectors, or to students of the habits of the primitive beings who peopled these islands before the knowledge of metals reached our shores.

I hope to deal in a subsequent paper with some bronze weapons and implements found in the neighbourhood of Killucan.



King Alfred as Man of Letters.

BY WARWICK H. DRAPER

(Late Scholar of University College, Oxford).

(Concluded from p. 235.)

4. GREGORY'S "PASTORAL CARE."



WORK to which Alfred attached great importance was the translation of the *Pastoral Care* of Pope Gregory. He had copies of it sent to all his Bishops, and three at least of these are still extant, those of the Bishops of Worcester, Canterbury, and Sherborne.* Each copy of the treatise was accompanied by a circular letter of the King, prudently recommending the translation of

"Useful books into the language which we all understand; so that all the youth of

England, but more especially those who are of gentle-kind and at ease in their circumstances, may be grounded in letters, for they cannot profit in any pursuit until they are well able to read English."*

These are remarkable words, which with a persuasive authority of their own seem more than any others that we read to come straight from the pen of Alfred. They are in marked contrast to the involved and sophisticated terms of a letter addressed by Charlemagne in 787, under similar circumstances, to the Bishops of his empire.† In another passage the King describes in graphic terms the state of ignorance into which war and apathy had brought his nation:

"It (knowledge) had fallen in such total decay among the English, that there were very few on the other side of the Humber who understood the common prayers, so as to be able to tell their meaning in English, or who could have translated into that language a Latin passage; and I ween there were not many on this side of Humber who could do so. Indeed, there were so few such, that I do not even recollect one to the south of the Thames, at the time I succeeded to the crown. God Almighty be thanked, there are now some holding Bishoprics who are capable of teaching!"

A comparison of the MS. at Oxford with the Latin text shows that the rendering is more faithful than in the cases of the Boethius and Orosius. One hesitates to say whether or not this is an argument for holding that Alfred's share in the *Pastoral Care* was confined to the preface. Certainly this latter, which appears impressed with an individual authenticity, suggests that the whole version was the work of the King. It begins: "King Alfred bids greet Bishop Waerferth," and includes this interesting passage:

"I began, among other various and manifold troubles of this kingdom, to translate into English the book which is called in Latin *Pastoralis*, and in English *Shepherd's Book* (Hirdeboc), sometimes word for word, and sometimes according to the sense, as I had learnt it from Plegmund my Archbishop,

* Anglo-Saxon MSS. preserved in the Bodleian Library at Oxford, and at Trinity and Corpus Christi Colleges at Cambridge. That at Oxford, which belonged to Werferth of Worcester, is written in minuscule of the early tenth century (Hatton MS., 20). The Cotton MS. (Otho., B. ii.), which was burnt in 1731, was prepared for Hehstan, Bishop of London.

* Cited by F. Palgrave in his *History of the Anglo-Saxons*, 1837, p. 170.

† Cf. G. Guizot, *Alfred le Grand*, 1856, p. 159.

and Asser my Bishop, and Grimbold my Mass-priest, and John my Mass-priest."

Alfred's interest in this treatise is so abundantly plain, that a special value attaches to the high-toned and sagacious aphorisms, the perusal and digestion of which doubtless guided him in his public policy and spiritual reflections.

"Who knows not that the wounds of the mind are more hidden than the wounds of the body?" (Chapter I.).

Does not Marcus Aurelius almost speak to Gregory, and he again to Alfred?

"In prosperity a man forgets himself; in affliction he shall bethink himself, though he be unwilling. In a state of security man often omits to do good; in trouble he often amends the evil that he formerly did" (Chapter III.).

And again:

"Often, when a man gives up the awe and the resolution which he by right should have within him, his mind allures him to very many an unprofitable work; . . . it is with him as with the man that is busied in a journey with other affairs until that he knows not whither he formerly wished to go; and he cannot think what is lost to him in the delay with which he mars the time, and how greatly he sins in this" (Chapter IV.).

Without doubt the wise observations upon the training of fit teachers chiefly induced Alfred to distribute copies of this *Pastoral Care*. It insists that the unlearned should not dare to undertake the office of teacher.

"Very many a man pretends that he is a religious teacher, because he desires to have much of the world's honour. Of them Christ Himself cried out, and thus said: 'They seek that one should greet them the first, and honour them in the market-places and at feasts, they recline foremost at the evening meals, and they seek the chief seats at meetings'" (Chapter I.).

Speaking of those who wish to undertake Bishophood, the writer says:

"If he has not yet renounced his own evil habits, how may he leech other men's minds, when he bears many open wounds in his own?" (Chapter IX.).

5. DIALOGUES OF POPE GREGORY.

The translation of these famous dialogues, filled with miracles and marvellous tales,

may have been made by Werferth, then Bishop of Worcester.* Asser expressly mentions that "by command of the King he made the first translation into the Saxon tongue of the dialogues of Pope Gregory and Peter his disciple, at times giving the sense of the original, with a lucid and very elegant commentary upon it."

The version, when complete, was introduced by a preface from the hand of Alfred, in which he recorded that he had asked "minum getrywum freondum" to make this translation of the miracles of the saints to strengthen his spirit in adversity. The work affords a good and clear example of the literary labour assigned to his priests by Alfred, and carried out under his auspices.†

6. THE VOYAGES OF OHTHERE AND WULFSTAN.

These narratives of Arctic and Baltic exploration, originally communicated to and preserved by King Alfred, well illustrate the geography of his day, and the state of learning in that department of science.‡

Ohthere had his home in Halgoland, in the northernmost part of Norway, where he seems to have had good possessions of lands and deer. His personal exploration of the regions north of Norway is the earliest on record. He was the first discoverer of the North Cape, after doubling which he entered the White Sea; thence he sailed south to the port probably of Vestfold, and crossing the Cattegat, and keeping Gotland on his right, passed between Seeland and Möen. He thus reached the land of the Biarmians by the Baltic, frequently mentioned in the Sagas. His account of Iceland, and of the Faroe, Shetland, and Orkney Islands is indeed confused; but, as a rule, his observations show him to have been very careful and anxious to speak only from his own

* Alfred's version exists in three MSS. of the eleventh century—one in the Cotton Library, one at Oxford, one at Cambridge. So Professor Earle in *Anglo-Saxon Literature*, 1884, p. 193 ff., and in *Alfred the Great*, 1899, where he adds that Herr Hecht prepared a critical edition.

† Cf. an Anglo-Saxon version of the New Testament, Codex Hattonianus, in the Bodleian Library.

‡ There are two ancient MSS.—Lauderdale and Cotton. Versions were inserted by the Spanish historian Hakluyt in his *Principal Navigations, Voyages, etc., of the English Nation*, 1598.

knowledge, so that the report of his travels to "his lord King Alfred" formed a notable contribution to the physiography of Europe.

The account mentions three kinds of deer among the property of Ohthere—wild, tame, and decoy. The last are called "stael hranas," in which we find the original of "stale" (meaning "decoy" generally), as used by Shakespeare in *The Taming of the Shrew*. A lively account is given of the slaughter by Ohthere and five others of sixty "horse-whales," or walruses, a feat seriously questioned by some learned scholars! Alfred's share in these adventures seems to be confined to his patronage of Ohthere, who, attracted to the court of the renowned English king, narrated a story which Alfred shrewdly committed to enduring letters. Hakluyt does even Alfred too much honour in asking:

"Wil it not, in all posteritie, be as great renowne unto our English Nation to have been the first discoverers of a sea beyond the North Cape (never certainly known before), and of a convenient passage into the huge Empire of Russia by the bay S. Nicholas and the river of Duina?"

The shorter narrative of Wulfstan shows that he was a Dane, whose voyages took him to Wisley in Gothland. It is probable that he made acquaintance with Ohthere in the course of his expedition, and with him went to England.*

7. BLOSSOM-GATHERINGS FROM ST. AUGUSTINE (?).

This compilation, of the Saxon version of which there is only one MS.,† has a preface alleged to be by Alfred. The style, indeed, is somewhat similar to that of the preface to the *Pastoral Care*, but such internal evidence as that of the following passage rather points to some other author:

"Every man wishes, after he has built a cottage on his lord's lease by his help, that he may sometimes rest him therein, and hunt and fowl and fish, and use it in every

* Cf. Forster, *Northern Voyages*, p. 69.

† MS. Cotton (Vitellius, A. 15, sec. xii.). Copy by Junius. It is much torn and very defective, the last mutilated words being: "Here end the Proverbs, selected by King Alfred, from the books which we call . . ."

way to the lease, both on sea and on land, until the time that he can learn bookland and everlasting heritage through his lord's mercy."

The work, indeed, reads suspiciously as if it were an unworthy imitation of the *Consolation* of Boethius. It is in the form of a dialogue between Ratio and Augustinus.*

8. PROVERBS OF ALFRED (?).

The so-called *Proverbs of Alfred*, published by Kemble,† was really an apocryphal work, compiled after the Norman Conquest, and probably in the thirteenth century; but, even more than the less national poem called the "Brut" of Layamon of Ernley,‡ it deserves recognition in an account of the literature of Alfred; for such compositions prove, as Dr. Pauli says,§ "how much national feeling the English people had retained beneath the Norman rule, that they still had on their lips, and even woven into poetry, the treasures of old popular wisdom bestowed upon them by their greatest monarch, whose memory they held in grateful remembrance."

In the *Proverbs of Alfred* the good King is the hero who presides at Seaford over an assembly of Bishops and learned men, earls and knights. The description of the company is followed by a series of moral aphorisms, each beginning with the words, "Thus said Alfred." The following extract opens with the two memorable titles which generously summarize the renown of Alfred:

Alfred,

Englene herde,
Englene darling,
In Enkelonde he was King.
Alfred, he was in Enkelonde King,
Wel swithe strong and lussum thing;
He was King and cleric,
Full wel he louede Godes werc;
He was wis on his word,
And war on his work;
He was the wisiste mon
Thad was in Engelonde on.

* According to Professor Earle (*Alfred the Great*, 1899, p. 200), recent scholarship inclines to a belief that this was an actual version on which Alfred was engaged.

† In his *Solomon and Saturn*, 1848, p. 226.

‡ Edited by Sir F. Madden, 1848, i. 269. This poem, too, contains the phrase, "Engelondes deorling," and mentions that Alfred "wrat the lagan on Englis."

§ *Life of Alfred*, p. 188.

The work also includes a death-bed exhortation addressed by Alfred to his son, which expresses noble sentiments in carefully chosen phrases.

9. A TREATISE ON HAWKING (?).

Wanley, in his edition of *Asser's Biography*, mentions "liber Alured regis de custodiendis accipitribus (in Catal. libr. MSS. æd. Christi A. 1315)." Nothing further seems to be known of this alleged treatise, the notice of which may indeed have been fancifully based on Asser's report of Alfred that "he trained men with falcons and hawks, and hounds, too."

10. VERSION OF "ÆSOP'S FABLES." (?).

We have the barest references to a translation of the *Fables of Æsop*, the ascription of which to Alfred is probably false. A Latin manuscript of Æsop (MS. Mus. Brit., Reg. 15, A. vii.) says: "Deinde rex Angliæ Affrus in Anglicam linguam eum transferri præcepit."

And we learn that a French poetess of the thirteenth century refers to this translation in her own version. Her name is given by Pauli* as Marie de France, by Guizot† as Clotilde. In the Harleian MS. 978, fol. 87b, the reference runs:

Li reis Alurez qui mut l'ama
Le translata puis en engleis,
E ieo l'ai rimée en franceis.‡

Guizot gives this as follows:

Le roi Alfred qui moult l'aima
Le translata puis en Anglez,
Et je l'ai rimé en Francez.

It is inherently more probable that Henry I. (of England) was the real translator. Not only is there evidence that Greek was known at his Court, while we never learn that Alfred knew the tongue, but, as Freeman has pointed out,§ the embroidery of scenes from Æsop on the border of the Bayeux tapestry shows that the fables were popular in Normandy and England in the eleventh century.

* P. 189.

† P. 166.

‡ Roquefort, in ii. 34 of his edition, substitutes the name of Henri for Alurez, from another MS.

§ Vol. iii., 1876, p. 572.

11. THE MARTIAN LAW (?).

Geoffrey of Monmouth, made Bishop of St. Asaph in 1152, records in the thirteenth chapter of his very romantic *British History* that Alfred translated a treatise called *The Martian Law*, and that this was the work of an accomplished and noble lady named Martia, the wife of Guithelin, a remote King of Britain long before Cæsar's invasion.*

Nothing more is known of this probably apocryphal work, except that it may be the same as is meant by the *Merchen Lage*, or *Laws of the Mercians*, mentioned in the very untrustworthy catalogue of Alfred's works given by Spelman.†

12. THE HANDBOOK.

Asser tells us, in a well-known passage already cited, that in about his thirty-ninth year Alfred began a commonplace book. This is afterwards referred to by William of Malmesbury (twelfth century) as "liber manualis, patria lingua *handboc*." The volume, which doubtless was of a small and portable size, appears to have survived for some centuries; but nothing, unluckily, is now known of it. It is thought possible that a copy, or even the original, is referred to in an entry in the catalogue of a Norman monastery of the time of Henry I., which speaks of "Alfredi Regis Liber Anglicus."‡

13. THE ANGLO-SAXON CHRONICLES.

This account of the literary labours of King Alfred may close with a notice of the famous annals of early English history, with the institution of which it seems that he is fairly to be credited.

The various manuscripts now extant of these famous Chronicles may be roughly said to carry their story from the invasion of Julius Cæsar to the eleventh century. In reference to our period, they present, during the two centuries before the Norman Conquest, a simple record of facts which is almost entirely devoid of comment and feeling. Only rarely do we note such an interpolation as the grateful cry uttered in 897:

* *Six Old English Chronicles*, London, 1896, p. 132.

† In the 1678 edition of his *Vita Ælfredi*, p. 167.

‡ MS. Bodl., 163, fol. 251.

"Thanks be to God, the Army (of the Danes) had not utterly broken up the Angle race!"

This quality of baldness gives them a peculiar value in the eyes of students both of our English prose-literature and of the reign of Alfred. It seems certain that the yearly record of current events, as opposed to the composition of past traditions and marginal notes in the monastic libraries, began under the auspices of Alfred. It is true that Bede, 150 years before, speaks of "monimenta literarum," and, in his prologue, of "priorum maxime scripta"; but it is easier to reconcile such references with the theory that Alfred originated the Anglo-Saxon Chronicles than to infer from such slight evidence that "these Chronicles existed before Alfred, but they were instilled with a new life owing to his influence."* The oldest MS. (presently to be referred to) has been assigned to the year 891, in the record of which year the writing of the first original hand ends. An interesting reference to their institution by Alfred is contained in the following words of a French poet of the middle of the twelfth century, namely, Geffroi Gaimar, in his *Estorie des Angles*:

Il fist escrivere un livre Engleis,
Des aventures e des leis,
E de batailles de la terre
E des reis ki firent la guerre;
E maint livre fist il escrire,
U li bon-clerc vont sovent lire;
Deus ait merci de la sue alme,
E sainte Marie, la dame!†

It is this Gaimar who says that Alfred ordered a copy of the Saxon Chronicle to be chained up for reference, and the MS. now preserved at Corpus Christi College, Cambridge, may have been the original copy thus fastened to a desk at Wolvesey in Winchester. Wolvesey enjoys the distinction of being by repute the actual birth spot of these famous annals.

"Under Alfred's fostering care Winchester," says Dean Kitchin,‡ "became the home of all the learning and the arts known in that day, and rivalled the earlier splendour of the Court of Charles the Great at Aachen.

* M. Jusserand, *A Literary History of the English People*, London, 1895, p. 86.

† Quoted by G. Guizot, *Alfred le Grand*, Paris, 1856, p. 165.

‡ Kitchin, *Winchester*, p. 14.

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Here it was that the King, with rare genius and foresight, guided and himself took part in the composition of those literary efforts which began the development of the English mind and language."

The nature of the MSS. may be briefly recapitulated from the learned preface by Thorpe, who published them in parallel columns, together with a careful translation.* He observes that all bear traces of a common prototype, but No. 6 least resembles the others.

1. MS. (numbered S. xi.) in the library of Corpus Christi College, Cambridge. It goes from Julius Cæsar to 1070. The first original hand ends with the year 891, whence it is continued in various hands. This is most probably in the West-Saxon and not the Mercian dialect.

2. MS. (numbered Cotton. Tib. A. vi.) in the British Museum, formerly in the monastery of St. Augustine at Canterbury. It goes from the Incarnation to 977, and is written in one hand of the latter part of the tenth century.

3. MS. (numbered Cotton. Tib. B. i.). It goes from Julius Cæsar to 1066, and is written in the same hand to 1046.

4. MS. (numbered Cotton. Tib. B. iv.), formerly kept at Worcester. It goes from the Incarnation to 1079, and is written in one hand to 1016. This, as also No. 5, is obviously derived, with additions, from a copy similar to No. 1.

5. MS. (numbered Bodleian, Laud. 636) at Oxford, formerly at Peterborough. It goes from the Incarnation to 1154, and the hand and ink vary but little to 1122. It is to be noted that the narrative is very scanty between 891 and 975.

6. MS. (numbered Cotton. Dom. A. viii.). It goes from the Incarnation to 1056, and is all in a hand of the twelfth century. Again very scanty between 891 and 975.

7. MS. (numbered Cotton. Otho. B. xi. 2). It goes from the Incarnation to 1001. There are only three leaves of the Chronicle (837 to 871 A.D.) restored from the damage caused by the fire in the Cotton Library in 1731.

* *The Anglo-Saxon Chronicle*, edited by B. Thorpe, being No. 23 of the *Chronicles and Memorials* published under the direction of the Master of the Rolls.


8. Numbered Cotton. Tib. A. iii., being a single leaf containing a genealogy of the Anglo-Saxon Kings from Cerdic to Eadward in 977. The writing is similar to that of No. 2 above.

From this it will be seen that the manuscript preserved at Cambridge claims to date from the actual time of Alfred. Its record can be checked from the other MSS., which are to be considered as copies made for various monasteries from earlier originals. The narrative forms the surest basis for the study of Alfred's career, and is a worthy opening to a well-sustained undertaking, of which the French critic already quoted speaks the following words of generous praise:

"Few monuments are more precious than these old annals, for no people in Europe can pride itself on having chronicles so ancient written in its national language."



The Noblest Guild of Freemasons.*

" HERE is much for the archæologist to do yet in finding the true pedigree of architecture." So writes the author of this handsome and scholarly volume, which is itself a most valuable essay upon a little-known but entrancing period of the noblest of crafts. By "little known" we mean to speak comparatively. There are books in abundance about classical architecture and about Gothic architecture, with its origins in so-called Norman work. But to student and amateur alike the questions must often have occurred to which this elaborate volume is the answer: "How did all these great and noble buildings (*i.e.*, of the great church-building era from 1100 to 1500) spring up simultaneously in all countries and all climates?" and "How comes it that in all

cases they were similar to each other at similar times?" The story told by our author is that of the great Masonic Guild of the Comacines, which forms a link between the classic *collegia* and all other trade and art guilds of the Middle Ages.

It appears that the most valuable of previous works on the subject are those of Hope, who, writing nearly seventy years ago, "had a keen prevision of this guild, although he had no documents or archives, but only the testimony of old stones and buildings to prove it," and the recent "ponderous tomes" published at Milan by the late Professor Merzario. The present book appears to be admirably arranged, so as to display the progress of the guild and to explain its ramifications. We have nothing but praise for the copious illustrations, which have obviously been chosen with great care, and have been reproduced as well as photography and "process" allow. We would only mention that, while grateful for the views of remote Italian buildings, we think it is a pity that a few illustrations were not given to the chapter on "The Origin of Saxon Architecture" contributed by the Rev. W. Miles Barnes, which is naturally of great interest to English readers. We may offer a slight summary of the work, in the hope of inducing our readers to acquire for themselves so painstaking and thorough an essay, which is well worth possession and intimate attention.

It is the first half of the book over which, with its more novel material, we would rather linger. The theory which is explained is (1) that architects of the same guild worked in Rome and in Ravenna in the early centuries after Christ; (2) that, though the architects were Roman, the decorators up to the fourth century were chiefly Byzantine, or had imbibed that style, as their paintings show; (3) that in the time when Rome lay a heap of ruins under the Barbarians, the *collegium*, or a *collegium*, fled to the independent island on Lake Como, and there in after-centuries they were employed by the Longobards, and ended in again becoming a powerful guild. Every qualified Comacine architect was called *magister*, as opposed to *murarius*, or *operarius*, unless, indeed, he could proudly style himself *operator ipse magister*, like Magister

* *The Cathedral Builders: the Story of a Great Masonic Guild.* By Leader Scott. With eighty-three illustrations. London: Sampson Low, Marston and Co., Limited, 1899. Crown 8vo., pp. xiii, 435. Price 21s.

Rainaldus, who designed and sculptured the façade of the Duomo at Pisa. Many readers of the book will be interested in the true "masonic" nature of the guild, in the three-fold organization of which we find the foreshadowing of Freemasonry as it has existed

Canterbury as "freimur." The *magistri* had a nucleus on the island of Como which resisted the Lombards in the sixth century A.D. for twenty years before succumbing to their superior arms, but then, as afterwards under Charlemagne, they persisted in their



COMACINE PANEL, SIXTH CENTURY.

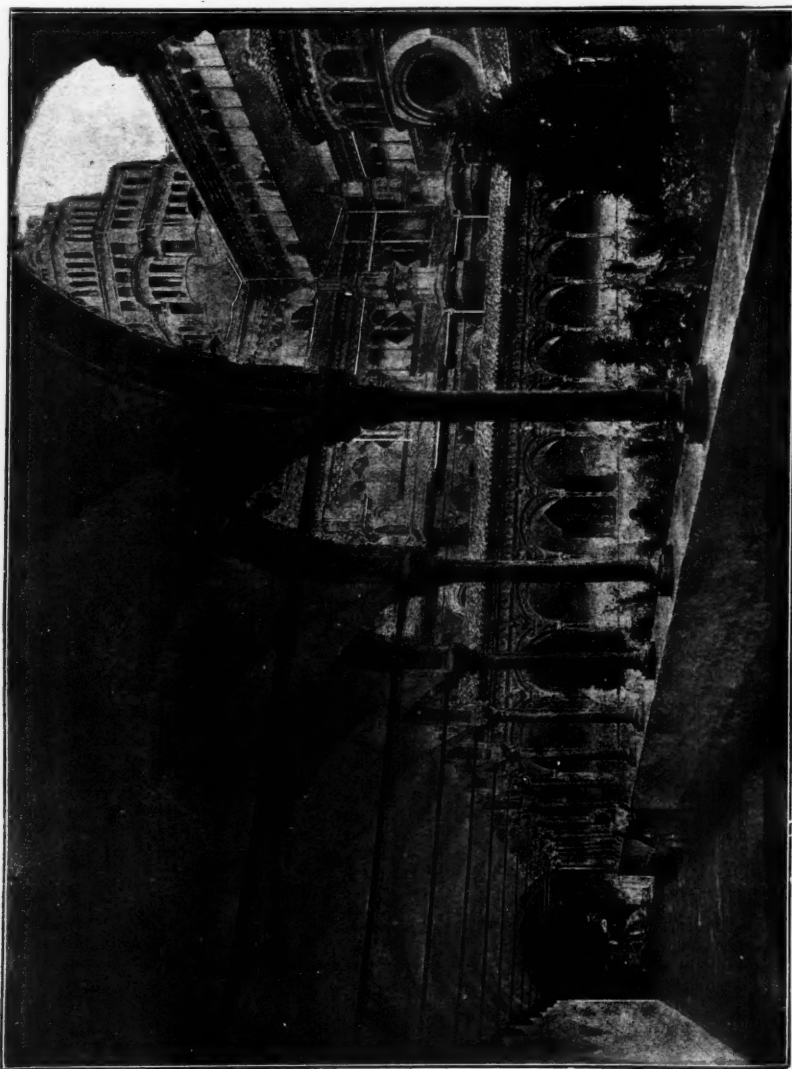
since its revival (here attributed to Oliver Cromwell, of all people) in its purely spiritual significance.

We learn that in 1396 the Comacine builders were spoken of as "fremaceons," and in the building-rolls of Exeter and

craft. Lombard architecture is really Comacine. At the end of the century both Queen Theodolinda and her daughter Gundeberg were patrons of Comacine church-builders. The culminating point of this early Lombard style is marked by the Church of St. Michele

at Pavia, which has all the distinctive features of the Comacine work. But they were masters in civil architecture also. "It was

in erecting." They built their towers solid and high, and generally circular. Much of this work is fortunately given to the descrip-



SMALL CLOISTER AT PAVIA.

usually on the sunny cloister that the Comacine poured out his imagination," but "a strong point in Lombard building was the fortress, which the *magistri* were past-masters

in erecting." They built their towers solid and high, and generally circular. Much of this work is fortunately given to the descrip-

tive language of religion and art, and he was much given to symbolism, which seems to have been derived, as in other Freemasonry, from ancient Eastern and Egyptian builders through Pagan Rome, and not from Byzantine sources. At pp. 72-77 there is an interesting controversion of the Ruskinian theory on this point. All through the Carolingian period, and the two or three troublous centuries which followed (when the poor Italians were firmly persuaded that the year 1000 would be the end of the world), the faithful *magistri* of this guild kept their craft and its work alive. It was before and during these times that they were extending their sphere of activity beyond Italy.

The brief chapters in this book which describe the first foreign emigrations of the Comacines are particularly interesting. The author boldly contends that Rahere in 1123 brought Comacines from Italy, if not from Normandy, to build the Church of St. Bartholomew, Smithfield. It appears clearly that Normans themselves were taught by Italian builders whom the Abbot Guillaume brought northward before 1000 A.D. Their influence is fully likely to be traced in Germany, though here, with the candour of true scholarship, the author asks for the help of German students. As to "Saxon" work in England, it is stated by Italian chroniclists, and implied by Bede, that in 598 Augustine brought over in his train several *liberi murtori*. Even Paulinus, whom Pope Gregory sent over in 601, is called *magister*, and had probably graduated in the guild. It was under his direction that King Edwin built

"a large and noble church of stone at York."* At Brixworth, Deerhurst, Monkswearmouth,

* It is with this Paulinus that tradition connects the carved pillar now standing in the churchyard at Masham, near Ripon, in Yorkshire. The writer of this review adds a rough sketch of this shaft,

showing also one of the panels that is least obliterated. He remembers, alas! no Comacine knot, but conceivably Masham possesses in this relic a piece of work dating from the great Guild of Freemasons.



and Barton-on-Humber are traces of *atria*, and there are many fonts and crosses, all of which are shown to bear the Comacine characteristics. Of these, the chief is the "Solomon's knot," which in some Italian panels is a symbol of wonderful and often beautiful design. It shows "a single unbroken line of unity, emblem of the manifold ways of the power of the one God, who has neither beginning nor end." In the early Comacine churches, again, there is often an arcading on steps in the gable of the west front; in the Lombard work, as at Bradford-on-Avon, this becomes simply an ornamental detail before, in the Norman work, it degenerates into a mere corbel-table, from which the shafting is omitted.*

In an interesting chapter there is shown to be an affinity between the round towers of Ireland and similar structures of Comacine work in Italy.

"The Comacine after A.D. 1000 was a man beginning to feel his intellect," and to indulge in a freedom of fancy allowed by political emancipation. The rise of the Romanesque period is the stepping-stone to the great Renaissance of art in Italy, and it is with the early magnificence of this Renaissance that the second half of this volume is concerned. We are retold the fascinating story, here enhanced by a wealth of new detail and the beautiful views, of the origin of the pointed arch, with its infinite possibilities; we have a narrative of the treasures of Cremona and Parma, and of smaller towns like Fermo, Jesi, and Penna. The explanation of "the Modena-Ferrara link" culminates in the description of the gorgeous tomb of Can Signorio degli Scaligeri at Verona, the creation, about 1370, of Magister Bonino da Campione. With this one naturally compares Magister Perino's Milanese tomb, also at Verona, of Mastino II. degli Scaligeri.† The glories of Pisa and Lucca appear in the chapter on "the Tuscan link."

Our author traces the connection of the ever-famous Niccolò Pisano with the Comacine guild through the beautiful pulpit at

* As in the exquisite church of Adel, just north of Leeds.

† Is it not of this tomb that there are delightful sketches, in colour and pencil, by Ruskin, preserved in the Taylorian Galleries at Oxford?



BASILICA OF S. FREDIANO AT LUCCA, SEVENTH CENTURY.

Pistoja by Guido da Coma, which is pictured opposite p. 230. It is on such a pulpit as his, as well as on the very beautiful doorway

opens with a chapter on "The Secession of the Painters," which will come as a surprise to the many who have been nursed in the



PULPIT AT GROPPOLI, NEAR PISTOJA, 1194.

of S. Giusto at Lucca, shown opposite p. 244, that the features of Romanesque and Gothic ornamentation appear in their early richness and direct treatment. Book IV.

tradition of the originality of Cimabue and Giotto. Abundant evidence is given which clearly proves what a large part the painters took in the work

of the Masonic brotherhood, and how the frescoping of the wall was a component part of a Comacine church, and carried on, like their building, by the joint labour of many masters. If proof of this is wanting, go where you will in Italy, and if you can find any church that has a wall of its original early Christian or mediæval building remaining, of any age between the fourth and fourteenth century, scratch that wall, and you will find frescoes have been there.

And remarkable frescoes many of them are.

The guild's lodges at Siena, Orvieto, Florence, Milan, and Rome, together with "the Venetian link," are elaborately treated, and so the tale of the great Comacine Freemasons is told. A glance at the table of "Authorities consulted" which precedes the full index with which this work is furnished shows how many workers have approached the subject. But we know no work published in England of recent years which has dealt so thoroughly and suggestively with much new material concerning the beautiful creations of "the cathedral builders." The author's epilogue candidly admits "that in tracing the progress of this great guild, the weak points are the derivation of the Comacines of Lombard times from the Roman public architects, who built for Constantine and Pope Adrian; and the connection of this Lombard guild with the early cathedral builders of the eleventh and twelfth centuries." For the ample and well-nigh convincing materials offered for the satisfaction of these doubts we can but refer our readers to the work itself.

By the courtesy of the publishers we are able to reproduce a few of the eighty-three illustrations which truly "illustrate" the theme of the volume.



Harvest-time and Harvest-home in Derbyshire.

BY THOMAS RATCLIFFE.

STANDING upon a bank overlooking a wide-spreading stretch of corn ripe for the sickle in the early hours of a Derbyshire harvest-day is a sight, once seen, never forgotten. To see wave upon wave of golden

heads of wheat bowing to the on-coming sun under the influence of a gentle breeze is something which those who look upon it may well thank God for. The broad expanse of harvest-field seems to be bending in gratefulness to the mighty sun for bringing it to perfection for man's ingathering. Of a close-standing, level-headed wheat crop the saying is: "A mouse might run on the tops." And, indeed, those who may have watched the beautiful tiny harvest-mouse at work and play among the nodding corn will readily appreciate the saying.

This perfection of harvest has not been reached without care and anxiety, for

Look at your fields in May,
An' you'll come weepin' away.

But after "a reeking June"—much rain, hot sun, a double "reeking," in fact—

Look at your fields end o' June,
An' you'll whistle another tune.

While later the son of the soil says:

July, shear I;
August, gether I must.

Looking back to the thirties, forties, and fifties, when all the harvesting was done by sickle and scythe, there were many little rites and customs which have disappeared with the incoming of the harvester and binder. These now do the work which formerly was merrily done by the home labourers and the hordes of "wild Irishmen" which invaded the land with Pat-like regularity. The natives called them "wild Irish" because there was always a "breeze" where they worked, not out of dislike, for in those days there was labour enough for all to fatten upon. The same gangs of "wild Irishmen" came to the same farms year after year, and the joint blessing of Mike, Tim, and Pat was a feature of the harvest-men's incoming. Good honest workers they were, and "Pat" as a harvester has practically disappeared.

Long before the sickle and scythe were put to the corn the farmer's wife had much to do in preparation. Special cheese was made, strong ale was brewed for the men, and "small beer" made for women and children. Operations began usually on a corn-field near the homestead, and the farmer—the "mestur"—cut the first "sickle-ful"—that is, the first sheaf. This was

carried to the farmyard, and thrown to the "barn-door fowls," to insure a good time for ingathering the rest, and luck for the next harvest. Then followed a series of long happy days, if the weather was of the right sort, until the last shearing days came. On this day there was another votive offering, for as the first sheaf was given to the fowls of the homestead, so the last sheaf was left uncut, standing either in the middle of the field or at a corner, for the birds of the air. These opening and closing customs of shearing-time seem to be discontinued.

The last leading-day was one of much excitement, and all hands naturally came together on that day in the last field. The "childer" from all cottages near, the lads and lasses with the harvest men and women, "joined in" to escort the last load to the stackyard. The lads and lasses raced round the load as the horses went along "tickin' an' tannin'" each other, with "kissin'" at every opportunity, while perched on the top of the load, made as wide and flat as possible for the purpose, were placed the youngest of the harvesters. These shouted in a "sing-song":

Hey! hip! hip! hooray!
Harvest's whom, leadin's done!
Thray plum-puddin's better 'n one;
Showder o' mutton, lump o' beyf;
Wey'n gotten yor harvest spite o' yor teeth!
Hip! hip! hoo-o-o-ray!

When the farmstead was reached with the last load a singular custom was observed at times. One of the men, as the load drew up, did his best to sprinkle everyone with water from a bucket, lading water with his hand, and throwing it in all directions over children, lads and lasses, men, women, horses, and the load. This was also the time when "havers cakes" were brought hot from the house, and eaten with draughts of ale and beer. These "havers-cakes," or harvest-cakes, were specially made for such occasions. They were made sweet and spiced; some had raisins and currants in the compound, and were as large as an ordinary "fatty-cake."

The ending of harvest was followed by the "harvest-home supper." This harvest-home gathering was generally on a Saturday afternoon, and was a notable affair. The farmer's wife provided of the best in roast beef, plum-

pudding, bread of the finest with cheese, and ale of good brew. Often the parson was there, with the farmer's nearest neighbour and best friend. The ale-horns were filled and emptied rapidly, songs, tales, and toasts—rude some of them—passed along and round the table, for all were expected to contribute to the feastful hour, which was over all too soon.

Strange drinking-vessels made their appearance at these harvest-homes—horns of all sizes and colours, no two alike, some black or brown, others transparent, and these last were often nicely engraved with ships in full sail, hunting scenes, or a coach-and-four just starting from the inn. These were thought much of in those days. At times pottery and stoneware mugs with two handles were passed round—"two-friend" mugs, as some called them. There were on some of them inscriptions such as this:

Come, my old friend, and take a pot;
But mark now what I say:
Whilst thou drink'st thy neighbour's health,
Drink not thine own away.

But it too often is the case,
Whilst we sit o'er a pot,
And while we drink our neighbour's health,
Our own is quite forgot.



The Antiquary's Note-Book.

By far the most important of the works considered by King Alfred as most needful for all men to know, and therefore translated into English, was "the famous treatise of Boethius. It was the philosophical *vademecum* of the Middle Ages, and countless scholars during a thousand years knew little else of abstract reasoning save what they found in its pages. The influence that it exercised on the expression of abstract thinking during many centuries is hardly conceivable by us moderns, who can range freely over the best of ancient classical literature, and wield a philosophical vocabulary ready made for us. Its influence and popularity, indeed, as a book of practical piety, can only be compared with that of the later *Imitation*

of *Christ*, and the earlier Cicero's *De Officiis*. Hundreds of manuscripts of it are still to be found in dozens of libraries, some of them going back to the tenth century; and it was one of the first books printed in Europe. Wherever the rude tongues of mediæval Europe began to be articulate in prose, versions of the *De Consolatione Philosophiæ* in the vernacular appeared. Of these early translations Alfred's was the first, and it was followed after the lapse of about a hundred years by a literal rendering into the Alemanic dialect of the Old High German language made at the famous monastery of St. Gall by the monk Notker. . . . To the eleventh century belongs a fragment of a manuscript now in the Public Library of Orleans, containing part of a free rendering or imitation in old Provençal. In the course of the thirteenth and early fourteenth centuries there appeared four versions in French, the first by the famous Jehan de Meun, who dedicated it to Philippe le Bel. In England no less a poet than Geoffrey Chaucer made a prose translation. He was followed by nearly a dozen others in the following centuries, including Queen Elizabeth; and the last English version was published as late as the year 1897. We have said nothing, be it noted, of Italian, Spanish, and Greek versions, all of which had begun to appear before the end of the fifteenth century. Other tongues have also done their share in popularizing the *Consolations*. It has frequently been annotated and imitated, and it has comforted hundreds in their day of affliction. Our own Sir Thomas More had it with him in prison, and even wrote an imitation of it. Leslie, Bishop of Ross, sent an imitation of it to his royal and captive mistress in 1572. Its influence on European literature has been immense. Traces have been found in the ancient English poem of *Beowulf*. Chaucer's poems are steeped in it. Gower, Lydgate, and Spenser drank inspiration at this fountain, as the author of the *Roman de la Rose* in France, and the greater Dante and Boccaccio in Italy had done in their day."—From *King Alfred's Version of the Consolations of Boethius*. Done into Modern English, with an Introduction. By Walter John Sedgfield, Litt.D. Clarendon Press. Published by Henry Frowde. 1900.

Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

THE discovery on September 1, during some excavations in the neighbourhood of the City Liberal Club, of the skull and other bones belonging to what is supposed to be a gigantic extinct animal may perhaps lead to other interesting finds in the same locality. It must be remembered that Watling Street, close by, which is probably the oldest thoroughfare in the Metropolis, originally formed part of the old Roman road which, following the line of an ancient British forest track, led from London to Dover and from Dover to South Wales. This particular neighbourhood has always been rich in archaeological discoveries, one of the most striking exhibits in the Guildhall Museum being the magnificent Roman mosaic pavement, 20 feet by 13, which was found in Bucklersbury, close to the Mansion House, 19 feet below the surface, which is exactly the same depth at which the most recent remains have been brought to light.



Another interesting discovery has been made in the City, at the rear of 8, Old Bailey, 8 feet below the level of the street. A portion of the old Roman wall has at this point been unearthed, and there is little doubt that it is a continuance of the ancient Roman foundation; indeed, there is ample evidence pointing to such a conclusion. The wall, which is of undoubted Roman construction, is 9 feet thick and 9 feet high. Its trend is towards Newgate Street on the one hand and Ludgate Hill on the other, and it is in all respects similar to that discovered in Bishopsgate in the year 1707, and referred to by Dr. Woodward, of Gresham College. Its interior construction is of chalk, flints, and limestone grouted together, and is in a splendid state of preservation. The outer face of the wall appears to have suffered somewhat from the action of the water which formerly flowed past it.



Quite unexpectedly the Worshipful Company of Joiners has regained possession of its valuable corporate seal, which had been missing for nearly a century. The seal dates back to the year 1571. The curious feature is that it was formerly kept in a chest having three locks and three keys, and how it ever went astray no living man knows. It was, however, recently restored to the guild by Alderman Sir Joseph C. Dimsdale, who, in casually examining a collection of old seals acquired by his father, found the missing property. The long-lost article has since been presented to the guild by Sir Joseph, who, in acknowledgment of the discovery and the gift, has received an emblazoned vote of thanks, bearing at the foot the impress of the seal, this being the first use to be made of the restored property.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

We have received vol. xxxiii. (Third Series, vol. ix.) of the *Proceedings of the Society of Antiquaries of Scotland*, covering the session of 1898-99. The contents are as varied, as interesting, and as well illustrated as usual. We can only name a few of the more prominent papers. There is a very full account of the excavations at Birrenswark by Mr. James Barbour and Dr. Joseph Anderson, with an historical sketch prefixed by Dr. Christison. Mr. Robert Miller has an iconoclastic paper entitled "Where did John Knox live in Edinburgh? and the Legend of 'John Knox's House,'" to which there is a vigorous reply, "The Traditional Belief in John Knox's House at the Netherbow Vindicated," by Mr. C. J. Guthrie, Q.C. Bishop Dowden has a careful and valuable paper on "The Inventory of Ornaments, Jewels, Relics, Vestments, Service-books, etc., belonging to the Cathedral Church of Glasgow in 1432"; and Mr. J. M. Mackinlay writes on "Celtic Anchorites and their Island Retreats." Dr. Munro describes the "Crannog at Hyndford, near Lanark," with pictures of the objects found, including a remarkable portion of a beaded torque. The shorter notes and papers deal with such varied finds and topics as an old heraldic iron door-knocker, a missal formerly used in St. Nicholas, Aberdeen, pins, cists, urns, an ornamented stone cup, a Celtic cross-slab in Kincardineshire, the ancient so-called "altar" in the Island of Canna, six paintings on wood representing the Sybils, recently found in Stirlingshire, Highland silver brooches, carved stones, and buttons of jet or cannel-coal.

Vol. viii., part i., of the *Transactions of the Essex Archaeological Society* has reached us. The lion's share of the space is occupied by the continuation of the admirable and well illustrated study of "Essex Brasses," contributed by Messrs. Miller Christy and W. W. Porteous. Mr. W. C. Waller, F.S.A., sends the sixth part of his collection of "Essex Field Names," containing many suggestive names, and not a few philological puzzles. The other papers are "Ship-Money in Essex—1634-1649," by Mr. Waller; "The Milbournes of Great Dunmow," by Mr. T. Milbourn; and "Two Essex Incised Slabs"—an interesting contribution to an unduly neglected subject—by Messrs. Miller Christy and E. B. Smith. With this part of its *Transactions*, the society also issues part ii. of "Feet of Fines for Essex," edited by Mr. R. E. G. Kirk.

We have also received the new number (part ii., vol. x.) of the *Journal of the Royal Society of Antiquaries of Ireland*. Mr. C. T. Keatinge sends a readable paper on a fresh subject, "The Guild of Cutters, Painter-stainers, and Stationers, better known as the Guild of St. Luke the Evangelist, Dublin." The guild was most careful in promoting the doing of good work and in detecting fraud. In 1698 a motion was made with reference to the faculty of Stationers that "the title and preface of

Cocker's 'Arithmetic' were printed, and put to Hodder's 'Arithmetic,' and thereby those were deceived that bought them for Cocker's 'Arithmetic.' On examination of the matter Mr. Patrick Campbell and Mr. Jacob Miller acknowledged the error, and confessed that a very few, or not above twenty, were disposed of or sold so altered, and promised that what titles were printed should be destroyed, and for the future no book should be sold with a contrary title or preface." Among the other contents are illustrated papers on "The Augustinian Houses of the County Clare," by Mr. T. J. Westropp; "St. Malachy of Armagh," by Miss E. M. Beeby; and "Church Island, Valencia Harbour," by Mr. P. J. Lynch.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

Canon Baily, of Ryton, presided over the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held on August 29.—Mr. J. C. Hodgson, F.S.A., read a paper on "Proofs of Age of Heirs to Estates in Northumberland in the Reigns of Henry IV., Henry V., and Henry VI."—Mr. R. O. Heslop then read "Notes on the Sculptured Panel on a House Front in All Hallows Bank, Newcastle," by Mr. Fred. T. Elworthy, F.S.A. "All-Hallows Bank," Mr. Heslop stated, was now styled "Aken-side Hill," in commemoration of the fact that Mark Akenside, the poet, was born in a house therein. The panel was lozenge-shaped, and was over the principal door of one of the houses there. At first glance it had the appearance of a hatchment. It had been modelled or cast with every appearance of artistic skill in its design and execution. In the centre of the field was a mermaid whose extremities formed two tails, curling round on either side towards the head of the figure. The four angles surrounding the figure each contained a fleur-de-lis of the conventional type. For long the significance of the panel had been a mystery. Mr. Elworthy, however, in his book *The Evil Eye*, had given a clue to the solution. He had, therefore, been asked for his opinion as to the panel. Mr. Elworthy had replied that the object of the panel was that of an amulet—to protect the house and its inmates from the dreadful power of the Evil Eye and the machinations of witchcraft. It was an elaboration of the belief that led to the nailing of a horse-shoe over stable doors and elsewhere in England, and the nailing of horns over doors in Italy. The central figure was by no means a conventional mermaid, but was identical with the common Sirene of Naples. A study of the panel suggested that the man who placed it over the door was well acquainted with Naples, that he had seen the double-tailed Sirene there, and that he well knew its virtue. Possibly the house might have belonged to a Neapolitan immigrant. The fleur-de-lis was intended to increase the power of the entire amulet.

The fifty-sixth annual meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION was held at Merthyr

on August 13, and the four following days were devoted to excursions. On Tuesday, the 14th, the members drove to Morlais Castle and to Gelligaer. At the former place, on the open site of the ancient court of the castle, Mr. William Morgan read a descriptive and historical paper. At Gelligaer a paper on the Roman camp there excavated, written by Mr. C. H. James, was read by Mr. T. H. Thomas; and then Mr. John Ward, of Cardiff, took the visitors over the foundations which had been opened out, and elaborately described the characteristics of the western gate and other portions of the camp, which, he argued, was a type of the early Roman camp in Britain. On the way back the party called at Llancaiach House, where Charles I. dined on August 5, 1637, on his way from Cardiff to Brecon. At the evening meeting the new president, Lord Aberdare, gave an address, and papers were read on the "Lewis Family of Van" and "Llantrissant."

On Wednesday, the 15th, the members visited the rebuilt church of St. Tydfil, Merthyr. The rector, the Rev. Daniel Lewis, pointed out two incised stones which had been built into the church walls. He also exhibited the leaves of an ancient diary kept by a rector, the Rev. Nathaniel Jones, who was dispossessed by Oliver Cromwell. Subsequently the party proceeded by train to Pontypridd, and thence in carriages to Llantrissant, where the church and castle ruins were visited. The former consists of chancel, nave, with side aisles divided from it by an arcade of five bays, and a low but massive western tower. The most interesting features are the font, supposed to be of the twelfth century, a large slab with a roughly-carved processional cross, and the effigy of a warrior built into the wall, and said to represent Cadwgan Vawr of Miskin. At the ruins of the old castle, which once sheltered Edward II., some "presentments" were shown. A visit was next paid to St. Cawrdaf's Monastery. Little information of a reliable character is forthcoming about it. The ruins—a portion of four walls—stand on a hill in the midst of a belt of trees. Some have described it as the site of an ancient church; others believe the ruins are the remains of an old monastery, dedicated to St. Cawrdaf. The only one who now ventured an opinion was the Rector of Merthyr, and he said if it was ever an ecclesiastical building the remains now standing probably formed the monastery. It was evident that it was a building with an open roof, for there were no signs of any beams. It was probable, too, that it was of rather earlier date than the fourteenth century.

The furthest point reached on Thursday, the 16th, was Ystradfellte. At Bedd-y-Gwyddel a halt was made to inspect a turf cross. It is raised in sods about 1 foot high and 2 feet broad, and the cross is 80 feet one way and 70 feet the other. "It may," says the official programme, "be the grave of an early Goidelic Christian." The next stop was at Vedw Hir, where rubbings were taken of an inscribed stone removed thither from Pen-y-Mynydd. The stone bears an incised cross and an Ogam inscription. At Ystradfellte, where only a few mounds indicate the site of Castell Coch—a

castle whose history is unknown—Colonel Morgan read a brief paper.

Friday, the 17th, the last day of the meeting, was occupied by a visit to Cardiff and Llandaff. Mr. Corbett and Mr. J. Ward, F.S.A., conducted the party over Cardiff Castle, and visits were afterwards paid to the Church of St. John Baptist, the only ancient ecclesiastical building now existing in Cardiff, and to Caerphilly Castle—the most extensive in Wales—which occupies an area of about thirty acres. A section of the party also visited Llandaff cathedral. At the closing meeting held in the evening in Merthyr town hall, the Rev. G. Hartwell Jones read a paper on "Some Parallels between Celtic and Indian Institutions," and Mr. Glascode followed with one on "The Battle of Hirwain-Gorgan." The usual votes of thanks brought an enjoyable and successful series of meetings to a close.

The annual excursion of the GLASGOW ARCHAEOLOGICAL SOCIETY took place on August 30, the day's programme including Dirleton and Tantallon Castles and Whitekirk Church. Leaving Queen Street Station at 8.45, the party travelled to Dirleton Station, where carriages were waiting, in which they were conveyed to Dirleton Castle. The ruins of the old fortress were carefully examined, and an interesting paper on their history and that of their various owners was read by the Rev. John Kerr, the parish minister. The society then drove to North Berwick, and, after lunch, proceeded to Tantallon, where a paper on the history of the castle was read by Mr. Dalrymple Duncan. They finally visited the fine church of Whitekirk, on which a valuable paper was read by the Rev. P. Hatley Waddell, the parish minister. The society returned to Glasgow in the evening.

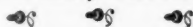
On Wednesday, August 22, the ESSEX AND EAST HERTS ARCHAEOLOGICAL SOCIETIES held a joint excursion to Harlow, Walbury, Stansted Montfitchet, and Bishops Stortford. At Harlow Mr. I. C. Gould described the Roman camp, and at Walbury the same careful antiquary read a valuable paper on the well-preserved British fortifications there. He remarked that these forts were places of refuge from tribal enemies—such as the Maoris used in New Zealand only sixty years since. These early refuges were marked by tortuous entrances, but Walbury, though pre-Roman, did not appear to date back long before the Christian era. The Portingbury Hills and earthworks were next visited, and were described by the Rev. F. M. Galpin. At the lofty and beautiful site of Stanstead Montfitchet Castle an able paper was read by Dr. Laver; and later, at Bishops Stortford Castle, the results of the recent excavations were explained by Mr. J. L. Glasscock.

Beautiful weather favoured the fifty-fourth autumn meeting of the SUSSEX ARCHAEOLOGICAL SOCIETY on August 15. The programme included a visit in the morning to Penshurst Place, the historic

seat of Lord de L'Isle and Dudley; luncheon at the Pump Room, Tunbridge Wells; and a visit in the afternoon to Eridge Castle. The features of Penshurst Place were described by Mr. Payne (hon. secretary of the Kent Archaeological Society); and after going through the house the party visited the courtyard, the beautiful Dutch garden, and other features of interest in the place. A visit was then paid to Penshurst Church, where an interesting paper, entitled "Some Notes on Penshurst Church from Early Wills," was read by Mr. R. Garway Rice, F.S.A. After luncheon the party drove to Eridge Castle, where they were the guests of the Marquess of Abergavenny. His lordship is not now in England, but he deputed his steward, Mr. Macbean, to receive the visitors, to whom tea was served in the great dining hall, and the principal rooms were thrown open for inspection.



The second county meeting of the **SUNDERLAND ANTIQUARIAN SOCIETY** was held on August 25, when a large party visited Lambton Castle, the seat of the Earl of Durham. The Earl was not in residence, but instructions had been given that every facility should be afforded the visitors to see everything of interest in the castle. In the evening, under the castle walls, Mr. John Robinson read a brief paper on the history of the beautiful pile.



On August 30 the members of the **EAST RIDING ANTIQUARIAN SOCIETY** visited Pocklington and Warton. At Pocklington Dr. A. Lex Leadman, F.S.A., spoke briefly on the history of the Church, which contains a fine series of elaborate carvings, supposed to be the work of Albert Durer. At Warton Priory the Rev. M. C. F. Morris described the excavations which had been made by Mr. St. John Hope and himself in the September of last year.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

RECORDS OF THE COUNTY BOROUGH OF CARDIFF
Vol. II. Edited by John Hobson Matthews.
Cardiff: Published by order of the Corporation, and sold by Henry Sotheman and Co., London, 1900. Pp. xiii, 508. 400 copies printed.

The high praise that we gave to the first volume of these records is again merited by its successor. It includes documents of more general interest, though of less historical value, than was the case with the earlier issue. The volume opens with notes on the manors of the Cardiff district, which

have been materially revised from the account furnished by Mr. Matthews to the Royal Commissioners on Land in Wales and Monmouth, and printed in the appendix to their report. The second chapter deals with the Lords of Cardiff, from Robert FitzHamon (1093-1107) down to John Patrick, third Marquess of Bute. It is accompanied by a fine series of plates of the seals of the earlier lords. This is followed by a section of fifty pages of "Manorial Records," gathered together from scattered archives of different periods, beginning with a minister's account of Leckwith (1456), and closing with a survey of Roath Keynsham (1702).

Chapter iv. consists of memoranda of John Wood, who was Town Clerk of Cardiff from 1818 to 1825, at the interesting period when a transition was in progress from the long-sustained preponderance of Castle influence in the government of the town to the ascendancy of the people. These memoranda chiefly pertain to cases submitted to counsel respecting particular rights of the burgesses and the jurisdiction of the Constable of Cardiff Castle. Most of the points here raised have been rendered obsolete by the Municipal Reform Acts.

This is followed by a description of the long series of Calendar Rolls and Gaol Fines, extending, though with many gaps, from Henry VIII. to George IV., with copious extracts. Here we have a record of great crimes, of religious persecutions, and of terrible penalties, with amusing details about petty offenders. The coroners' inquests give details of a great variety of deaths. Perhaps the most curious of these was in 1765, when the jury found that William Bonvil died from suffocation. He was engaged in night-fishing, and in drawing the net ashore found therein "only one little flat fish called a sole, about five inches in length, and did, as usual by fishermen, in order to take the said fish out of the net, it being there entangled, take hold thereof by the head with his teeth, and afterwards inadvertently loosening his hold, the said fish slipped forwards into his mouth and throat so far that the same could only be felt by the tail."

The chantry certificates for South Wales, in 1548, are transcribed from the Public Record, and are, as is usually the case with such documents, of considerable interest. Mr. Matthews is quite right in asserting that at the time of this most iniquitous confiscation "educational and poverty-relieving organizations suffered as much as those which were purely ecclesiastical, and funds which had been given for the maintenance of schools and hospitals went the same way as moneys left to provide masses for the dead." This scandalous seizure by the Crown suppressed, for instance, in South Wales the school attached to Llandaff Cathedral, wherein twenty poor children were taught by one of the chantry priests according to the foundation of one David Mathew. We must here, however, enter our decided protest against the frequent use by Mr. Matthews, in many places throughout this volume, of the term "Catholic" when quoting from documents of Elizabeth and the Stuarts as to the treatment of the recusants. It would be fair

to term them Roman Catholics, but the word generally used in documents of that period is "Papists." With all that he says as to the severity and cruelty of their treatment we are fully in accord, and have ourselves published much that is equally stringent. But the officials of those days, whether civil or ecclesiastical, would not have been so absurd as to condemn folk for being "Catholics" when all the formularies of the reformed Church of England taught the conforming people to assert continually that they were Catholics. We have had an immense amount of recusant documents pass through our hands up and down the country, and, though we have not seen the Cardiff archives, have no hesitation in saying that the term "Catholic," as applied to the holders of the unreformed faith, will not therein be found. This being the case, it is a historical

ing of filial piety is generally so potent, that such a series as this of Messrs. Bell and Sons is likely to meet with success. If all the volumes are as sound and attractive as, to a Rugbeian, this one appears to be, that success is deserved. It is a "hand-book"; but even if more were wanted by the profound "antiquarian," he would be foolish to expect it in this series. This, however, is not to deny that, in due and wise proportion, attention has been paid by Mr. Bradby to the past of Rugby; and even if she cannot vie with the traditions of Eton and Winchester, or show buildings so reverend for their associations or age, Rugby is no *parvenue* of yesterday. In this brief notice we may be excused for dwelling on Mr. Bradby's earlier chapters, and for dismissing his account of the present work and "other interests" of the school as an accurate and thoroughly justifiable recom-



THE OLD CHAPEL, RUGBY SCHOOL.

wrong in such a work as this to thus distinguish them.

The remainder of this handsome and admirably printed volume is taken up with Corporation miscellanea and Custom-house records. There are various excellent illustrations in addition to the seals already referred to, but we could well have spared the photograph of the present Town Clerk, which forms a frontispiece to the volume. Doubtless he is a most estimable gentleman, but he is not the author of the work, and his picture at the beginning of a book of history is matter in the wrong place.

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RUGBY. By H. C. Bradby, B.A. "Handbooks to the Great Public Schools." London: *George Bell and Sons*, 1900. Crown 8vo., profusely illustrated, pp. xii, 231. Price 3s. 6d.

The multitude of "old boys" of each great public school of England is so great, and the feel-

ment of its efficiency. He naturally expresses his indebtedness to the archæological labours of Matthew Holbeche Bloxam, the owner of a name honoured among antiquaries, who entered the school in 1829 (Dr. Arnold's second year), and lived a long life in Rugby, "one of the most generous and devoted friends that the School has ever had." Mr. Bradby has well retold the tale of the founder of Rugby, Lawrence Sheriffe (1567), "citizen and grocer of London"; and especially interesting is his account of the famous "Island" in the school-close, originally an ancient British barrow of the Dobuni, and in "Tom Brown's" time the scene of compulsory gardening by the "fags" of a tyrant "Sixth." Faithful and attractive portraits are drawn of two great headmasters—"James the First," who by 1790, after reigning eleven years, had raised the number from 80 to 240; and Arnold, who succeeded "in rousing people to the fact that the aim of education was not merely to stimulate the intellectual faculties, but the moral faculties as

well; that the great object to be pursued was the formation of character." We would close by giving a special word of praise to the numerous and admirably chosen illustrations. These include a number of reduced copies of scarce plates, like those of "Radclyffe's Memorials," which are charming drawings in themselves, and valuable records of a historic past. At p. 117 is shown, for instance, the west end of the old chapel, in which Dr. Arnold preached his famous sermons; at p. 89 we see the new chapel through the "Three Trees," those kingly elms against which generations of Rugby footballers have been proud to bruise themselves, now, alas! laid low by the fury of the gales. By the courtesy of the publishers we are able to reproduce these pictures. The only quarrel we would pick is with the "sketch-map" at the end of the volume, from which several "school-build-

was established in Rotterdam, the chief trade of which was in tea, spirits, and other contraband articles, shipped for the smugglers on the north and east coasts of Scotland. Thence arose the edifying spectacle of the Lord Provost "sitting in ermine, directing against smugglers all the terrors of the law, whilst his son John supplied the malefactors with tea, spirits, etc., and lived by their contraband trade." Mr. Richardson opens his most interesting volume with a graphic picture of eighteenth-century life in old Edinburgh. A chapter on the "Parliament Close" leads to the tracing of the Coutts ancestry, and a detailed account of the life of the John Coutts who founded the bank and became Lord Provost. Subsequent chapters treat fully of the history of the banking house both in Edinburgh and in London, and of the men who shaped its fortunes. Integrity of



THE NEW CHAPEL, RUGBY SCHOOL.

ings" (e.g., swimming-bath, gymnasium, laboratories, etc.) are omitted, and which gives strangely incorrect proportions to the different boarding-houses. But the quarrel is a small one.

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COUTTS AND CO., BANKERS, EDINBURGH AND LONDON. By Ralph Richardson, F.S.A. Scot. Many portraits and illustrations. London: *Elliot Stock*, 1900. 8vo., pp. xii, 166. Price 7s. 6d.

The founder of the famous banking house of Coutts and Co. was the Right Hon. John Coutts, Lord Provost of Edinburgh in 1742. His father had been a general merchant in the Scottish capital, and he himself was a dealer in corn before he commenced banker. Under the style of John Coutts and Co., his firm was the first private banking house established in Scotland. Before many years had passed a branch was opened in London, while a third firm, in which John Coutts, the second son of the Lord Provost, was a partner,

character, a fine sense of public duty, and munificent liberality have been characteristic of the Coutts family for generations, as Mr. Richardson well shows. The narrative is of singular interest, moreover, because it touches both Scottish and English family, social, and political history at many points.

Among the distinguished men and women who come under notice may be mentioned Sir William Forbes of Pitsligo, Bart., who drew from Dr. Johnson his famous dictum concerning the morality of lawyers taking up bad causes; Sir Hunter Blair of Dunskey, Bart., M.P.; Sir Robert Herries, the London banker who originated the issue of "circular notes"; Harriot Mellon, the actress, who married first Thomas Coutts, of whom a most entertaining and graphic account is given, and afterwards the Duke of St. Albans; Sir Francis Burdett, long a stormy petrel of the political world; Prince Charles Edward, Dr. Johnson, "Bozzy," Sir Walter Scott, Robert Burns, and many others. The frontispiece is an excellent portrait of Lord

Provost Coutts, the founder of the bank, reproduced from McARDell's contemporary mezzotint, after Allan Ramsay's portrait. Among the other illustrations are portraits of Sir William Forbes of Pitsligo; Miss Mellon, Duchess of St. Albans; and the Baroness Burdett-Coutts; and several good views of famous spots in old Edinburgh. Mr. Richardson has produced a valuable and most readable book, which, we are glad to say, is adequately indexed.

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UPPER WHARFEDALE. By Harry Speight. London: Elliot Stock, 1900. Price 7s. 6d. Large paper, 20s.

Mr. Harry Speight has issued a series of volumes on the Yorkshire dales, and this may fairly be considered his best. Commencing at Otley, where formerly there was a palace of the Archbishop of York, and where at Farnley Hall there is a fine collection of Turner's pictures, by Burley, Ilkley, the far-famed Bolton Abbey, to the source of the Wharfe above Kettlewell, Mr. Speight in the most careful manner points out all the objects of interest to the historian and antiquary in that lovely valley.

The work is well illustrated, and contains an excellent map and pedigrees of some of the principal families. When we think of the Yorkshire dales, we are reminded of the lines of Macaulay, who says of his exiled Jacobite that he "Pined by Arno for his lovelier Tees."

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The Parish Register Society has sent us a valuable contribution to bibliography in the shape of *A List of Parish Registers*, including those which have been printed and those of which MS. copies exist in public collections. The list has been prepared by Dr. George W. Marshall, Rouge Croix, whose name guarantees the thoroughness and accuracy of the work. We have also received the *Register of Fitz*, issued by the Shropshire Parish Register Society. Fitz is a tiny parish in the Diocese of Lichfield, and its registers date from 1559. In addition to the print of the registers, there is a capital, though brief, introductory sketch of the parish history and church by Mrs. Parry, and full indexes.

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The *American Antiquarian* for July and August has a "Diary of Arnold's March to Quebec" in 1775, by a soldier of the Revolution. There are also, *inter alia*, papers on "Ancient Egyptian Art in the Museums of America," "The Ethnic Variation of Myths," and "The Northern Indian Nations." Professor Starr has an illustrated article on "Shrines near Cochite, New Mexico." In the *Genealogical Magazine* for August Mr. Fox-Davies writes on "Unheraldic Charges," and Mr. Phillimore on "Irish Wills." The September number has an illustration of the arms of Cape Colony; and specially instructive papers on "The Armorial Bearings of a Lady" and "Concerning Heirs and Heirship." The other contents are varied and interesting, as usual. Local periodicals on our table include a good number (July) of the

Ulster Journal of Archaeology—as usual, thoroughly well printed and "got up"; *The East Anglian* for July and August; *The Berks, Bucks, and Oxon Archaeological Journal* for July, with a lecture on "The History of Wantage," the birthplace of King Alfred, by the Rev. P. H. Ditchfield, F.S.A.; and *Scottish Notes and Queries* for September. All have the usual variety of contents of both local and general interest.

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We have also received from the Trustees of the Public Library of Boston, Mass., a very valuable "Finding List of Genealogies and Town and Local Histories containing Family Records," in their splendid library; and from Herren Breslauer and Meyer, of Berlin, an excellent book-catalogue, which, on account of its reproductions of old title-pages and woodcuts, and the fulness and accuracy of the descriptions of the books, has a considerable bibliographical value.



Correspondence.

THE LEICESTER CHARTER.

TO THE EDITOR.

It is stated (*ante*, p. 284) that "no man might go out of his parish unless he had permission to do so," and it is a comment on King John's grant to the citizens of Leicester of *free trading* throughout England. This limitation needs qualification, for no *freeman* could need permission to travel inland, apart from trade. Indeed, to whom could a *squire* of that date apply for permission? The remarks about vagrancy, stocks, and punishment could only apply to serfs, or villeins, all such being under the control of some manorial lord, or even a "squire," as noted above, the unfree being tied to the soil.

No doubt all boroughs were jealous of intrusion, each one pleading its own charters in defence of its own trading interests; so King John merely places Leicester among the privileged class, who could not be excluded from, say, London, Exeter or Winchester, and York, etc., like Chaucer's merchant who tells the tale of "January and May," or unsuited wedlock.

A. HALL.

Highbury, N.,
September 7, 1900.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.